

The Athenian Mercury.

Tuesday, December 18. 1694.

Quest. 1. **D** ID the English come from the Seed of Abraham? If they did, from what Tribe? If not, from whence?

Ans. Sure the Querist means a Neighbouring Nation, since our Country-men were never ambitious of such high Kindred, nor far-fetcht Pedigree, that we ever heard of. If he had askt, from which of the Sons of Noah they came, or what more Modern Founders, there had been some difficulty indeed in Answering him, since Learned Men are divided about it. For tho' most think us the off-spring of Japhet, others believe, on no contemptible reasons, that Sem was rather our Father. But to come lower, there are several Opinions concerning our first Plantation and Original. Which is ascribed, First, to Brutus and his Trojans. Second, To the Phenicians. Third, The Gauls. Fourth, The Cimbrians. Fifth, The Saxons, Goths, Angli, &c. First, To Brutus, in whose Story, as we have several times declar'd, we are apt to think there's neither so much nor so little, as some believe. This is certain, that Geoffrey did not invent it, all the Songs of Taliesin, and the old Bards being full of it; Harry of Huntington, Sigibert, and others confirming it. The British Language has very many Greek words in't, and several Latin, which neither could be by chance, nor were they brought in by the Romans, who to be sure, would not teach 'em Greek; and the Britains were careful to admit no Foreign words into their Language; and many of 'em were antiquated in Italy in Julius Cæsar's time; and the same words are us'd, not only by the Cornish, but the Armorican Britains, who fled from hence to avoid Cæsar and the Romans. This the Saxons believ'd, and Gildas reports it, and Nennius is of the same Opinion, and our great Antiquary Ieland, very earnest for't (as Lloyd after him) telling us, from Aristotle, that the Island was first call'd *Olbion*, or *Albion*. He tells us that many men of good Learning, whose words he produces, were of Opinion 'twas Brutus that chang'd its Name to Britain; more certain 'tis that several Trojan proper Names are still in use among the Britains, and no where else that we know of, as *Par*, *Myn*, *Dych*, *Hyll*, *Cob*, in Greek, *Πάρις*, *Μύνας*, *Δύχως*, *Υλλος*, *Κώβος*. Their Customs also in many things, the same; their way of Fighting in Chariots, preserv'd here, when Antiquated all the World over. Marcellinus says, he found it in old Authors, That the Relicks of the Trojans came as far as Gaul, which was at that time thin of Inhabitants, Fought with 'em, and Built a City there; the same that our Tradition relates: And when they were so near, why might they not step over into Britain, there being, as Cæsar tells us, an intercourse between those two Nations, and their Language, as Tacitus affirms, not unlike; at least they might as well, or better get hither, [than the Phenicians, who liv'd in the very bottom of the Mediterranean, and People, some of the Sea-Coasts, and South part of Britain. Again, it's undoubted that there have been Giants formerly in this Island, as those ancient Histories Relate; for supposing Geoffrey invented the Story of *Trey*, his Fancy however could not make those vast, certainly, human Bones, which are yet to be seen in so many places; or those Skulls, and even whole Skelitons of proportionable Magnitude, which have been discovered here not many Ages since, many of which, Ieland tells us, he saw with his own Eyes. Thus much of the Opinion of this Island's being Peopled from *Trey*, which carrying with it some face of probability, 'twill be but civil for any person who don't believe it, to answer, or contradict what is here said in its defence, before they are so hasty, to call it, as a certain Author

does in his own Language, *een groote, grove, lange, dicke, tusselike, ende unbeskalmte Leger*, &c. "A great, heavy, long, thick, substantial, or palpable, and shameless Lye.

Nor is this disagreeable to what Bochart advances, concerning the Phenicians, with so many lucky conjectures, that few can believe it's all Fancy; for whate're became of his pretty Etymology of *Baratanak*, whereby he would make it the same with the *Cassiberides*: It's certain that several places here had names purely Phenician, and highly probable they had several of their Gods and Religious Usages from that Country. Not that we believe they peopled the whole Island, but some of the Western parts and Sea Coasts, where their Trade from Spain chiefly lead 'em. However, we are apt to believe that some part of the Inhabitants, especially to the North sides, might come from the very first, from Denmark, and the Cimbrian Chersonese, and that not overland, first to France, and so cross the Sea, not about by Long-jae, but by Scotland, and so onwards, giving names to Cumberland, and Wales, called by the Natives *Gumri*, in Latin *Cambriz*, from the Cimmerians or Cimbrians, it having been the guise of all those Scythian Nations, to run as far North as they cou'd, and when they had out-run the Sun, to Eddy back again in search of more comfortable Regions, which those han't yet forgot who live b' t'other side the Tweed; and of the same Race were the Saxons, Futes and Angles, who afterwards came from Saxony, Friesland or Gothland, which Angles were a part of the Sueves, so called from their Situation in an Angle, or corner, between the Mountains, as the Table of Ptolomy plac'd them; who after many famous Expeditions, and several Cities Built and Named, as *Ingbheim*, *Ingholstadt*, &c. joyn'd the other Saxons first to Asia, then to Invade and Conquer Britain, and accordingly gave Name first to some parts, at last to the whole Island.

Quest. 2. In the 5th chap. of St. John's Gospel, and the 13th verse, 'tis said of the Person of our Saviour, If I bear witness of my self, my witness is not true. But in the 5th chap. and 14th verse of the same Evangelist, it's said, If I bear Record of my self, the Record is true. Pray how are these two Texts Reconcilable.

Ans. In the first place, our Saviour says, If I bear witness of my self. If I come in my own Name, and Authority, without any Credential from Heaven, you may justly suspect me. You'd have reason to disbelieve my Testimony, as well as that of Theudas and others, who pretended to be the Messias. But see a greater Authority than my own! The Son can do nothing of himself: as he is Man, distinct from the Father, the Son of Man himself being of limited Knowledg, Power, &c. Not knowing when the Day of Judgment shall be, there being no confusion of Properties in the Divine and Human Nature. But 'tis the Father, whom you pretend to be yours, and to Believe in him, who has sent the Son, and given him as God, an unlimited measure of the Holy Spirit, attesting him by many signal Miracles, and Voices from Heaven. The Works that I do, therefore Testify of me; For as the Father raiseth up the Dead, and Quickneth them, whereof you have some instances in the Old Testament; so the Son Quickneth whom he will, as you have seen, or shall see, in the Cases of *Lazarus*, the Daughter of *Fairus*, and others; whence you see that there is another, even God himself, the God of the Old Testament, of Abraham, Isaac and Jacob, who, you say, is the Father, who beareth Witness of me. So v. 36. The Works that the Father hath given me to finish, the same works bear witness of me.

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From all which, and the whole scope of the Context, it's plain that our Saviours meaning here, was no more than this. If he had only *bore Witness* of himself, his *Testimonium a Sine*, his own good word, and *solitary evidence* had not been *credible*, because as his Apostle afterward, they were not to *believe every Spirit*, but to try the *Spirits*. Now this fair and ingenious confession of our Saviour, the *Pharisees*, who were some of the *Lowest Disputants* in the World, soon after turn'd upon him, and would have made use of against him; For when in the 6th and 31. he stood and cryed, *I am the Light of the World*. They immediately clapt this upon him, and hop't to have silenc'd him by his own words, v. 13. The *Pharisees* therefore said of him, *Thou barest Record of thyself, thy Record is not true*. To which he Answers, *The I bear Record of my self, tho I speak the things that I know, and will not deny that I am the Messiah, yet my Record is true*; 'tis not a solitary Testimony, I bear not witness to my self, in opposition to other Testimonies; For I am not alone, as v. 16. but *I and the Father that sent me*. He reminds 'em of what he had said on this Subject before, to prevent their misrepresentations. Which is yet clearer, and this sense and reconciliation of the words made more Evident by what follows, v. 17, 18. *It is written in the Law, the Testimony of two men is true* (is legally true, and ought to be receiv'd.) *I am one that bear witness of my self, and the Father that sent me beareth Witness of me*. Nothing being more common than those Expressions of a *middle sense*, which the circumstances must determin to one side or t'her; as answer a Fool, and answer him not according to his Folly. He that is not with us, is against us. He that is not against us, is on our part: Take no scrip, nor money, nor staff. He that has a staff let him take it; and several others. And that this is an Expression of that Nature, our Saviour himself clearly shows by his way of Explaining himself in both the Texts now under Examination.

Quest. 3. *I'm a single Woman: and there's a certain Married Man that has made all the Vows and Protections, that can be, that if his Wife should Die, he'd never Marry any Woman but me; I making the same to him, and wishing, if I did Marry any other, God might strike me Dead the same Minute: However, his Wife is still in good Health, and he has disobligh'd me so highly, that out of Revenge I wou'd now Marry: Pray, your judgment, whether I may do so without committing a sin?*

Ans. Your mutual Resolution and Promise was highly imprudent, tho we can't say 'twas simply considered, absolutely unlawful; therefore we think it obliges, nor are such Imprecations as those to be plac'd with, or made and broken on any caprice or pique that may happen, much less when 'tis out of Revenge, as you your self acknowledg, which wou'd be adding a new Sin to Perjury, and perhaps others that we know nothing of.

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